

WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FALL.

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OBSERVANCE OF SUNDAY AMONG THE PRIMITIVE CHRISTIANS.

1. It is a custom almost universal, to call our Sunday by the sacred appellation of *The Sabbath*, and to represent it as identically the institution which God delivered, under that name, to the Israelites at Mount Sinai. Excepting the single circumstance of its alleged transfer from the seventh to the first day of the week, it is supposed to remain unchanged under the gospel dispensation, retaining its original divine character, and possessing all the sanctions with which it was at first established and enforced; so that it still continues to be the express command of God, *to keep the Sabbath day to keep it holy*. Six days shalt thou labor and do all thy work; but the seventh [now, the first] day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. Exod. xx. 8-10. Any neglect of this precept, at this day, is accounted a contempt of God's law, and a sin of the same heinous nature with other transgressions of the moral requirements

Such is the opinion which has prevailed in the church for several ages. One object of this article is to point out its incorrectness. We do not mean that there is any impropriety in our setting Sunday apart from the rest of the week, as a season for religious improvement and public worship. So far, the practice is sanctioned by apostolic example, and recommended by numerous advantages, both private and general, too manifest to escape an observing eye. But, then, such a use of the day does not involve the notion that it is the ancient sabbath, and consequently subject to the laws of that institution, or that it has been made peculiarly holy time by any positive ordinance of Heaven. For this, there is no proof; and besides, the consequences of admitting the supposition, unfounded as it is, are more alarming than its advocates seem generally aware. One thing is certain, that if Sunday be indeed the Sabbath, then it can be properly observed only in the manner which the Almighty Sovereign prescribed for that day. Now, let us pause and consider what were his express directions. We have already

see that the people were forbidden every kind of labor of themselves, their families, their servants, and their cattle; and this sweeping prohibition was enforced by the penalty announced in the following words: 'Every one that defileth it [the sabbath], shall be put to death; for whosoever doeth any work therein, shall be cut off from among his people.' Exod. xxxi. 14. But where is the family, how strict and punctilious soever, that keeps Sunday according to this command, imposing absolute rest upon their beasts, abstaining from all their domestic employments, and refusing even to gather fuel, or to kindle a fire in their dwelling? for to this length did the prohibition extend, according to God's own decision: 'They found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation, and they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones, without the camp.' Num. xv. 32-35. And in another passage, it is said, 'On the seventh day there shall be to you a holy day, a sabbath of rest, to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations on the sabbath day.' Exod. xxxv. 2, 3.

Nothing can be plainer, than that people ought either to comply fully with these rigorous but explicit laws, or else relinquish the common tenet, that Sunday is the sabbath. There is no little absurdity, not to say impudence, in their solemn denunciations against the laxity of others' observance, while they themselves habitually indulge in flagrant violations of the ancient institution, by subjecting their beasts to travel, their servants or their families to many household occupations, and by kindling fires in their dwellings; thus openly sending up the smoke of their transgression in the face of heaven and earth, as if to display their contempt of the laws they profess to own. Such is the condemnation in which the most punctilious, at the present day, must involve themselves, by maintaining the popular but unsupported opinion we have mentioned.

II There are two or three circumstances relative to this point, which are well known, and which ought to have been, long ago, decisive with those who take the scriptures, and not tradition, for their authority. First: We find no intimation, in all the Bible, that the sabbath was ever transferred from the seventh to the first day of the week. The assertion, so often made, of that change, is, like many other current stories, a mere fable; but it is, therefore, a proof that its authors and pres-

ent retailers have so deeply felt that their cause needed such support, as to be driven to their own resources, in order to supply what was wanting in the sacred record. Secondly: Though there is frequent notice of the first day of the week, in almost every part of the New Testament, still in not a single instance is it called the sabbath. On the contrary, this term, whenever it occurs in reference to any particular day, is invariably applied to the seventh. Thus, we read, 'In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre' of Christ. Matt. xxviii. 1.—And long afterwards, while the apostles were travelling through different countries, we find them entering into the Jewish synagogues, 'on the sabbath day,' (see Acts xiii. 14, 42, 44; xvii. 1, 2; xviii. 4,) it is said, and addressing the congregations already there assembled; which shows that it was on the seventh day; at which time those places were regularly opened for religious services. In reference to these Jewish services, St. Peter reminded the council of apostles and elders at Jerusalem, that 'Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day;' Acts xv. 21; where, it is almost needless to remark, he spoke of the seventh, and not of the first day. And what we have observed of these few instances, the reader will find applicable to all, if he takes that pains.

like the trouble to collect, by means of a concordance, the several passages in which the expression is introduced. Thirdly: There is no command, nor so much as a formal recommendation, recorded for keeping Sunday as holy time. Neither the Jewish nor the Gentile converts were ever exhorted to observe it as such; though the former must have been deeply prejudiced in favor of the seventh day, and though the latter were utterly unacquainted with the institution in question. Of course, both would need the most explicit and patient instruction on the subject, were it one of the Christian ordinances. It is likely that they would adopt the innovation, so long as they were not informed that it had not been made; or that they would learn that Sunday was the sabbath, from hearing the apostles invariably call it another day by that name? Indeed, is it possible, that a change so important as this is now pronounced, should have been effected, without leaving any traces, in the scriptures, either of the precept by which it was authorized, or of the exhortations with which it was enforced, or of the discussions which it occasioned?

To these well known facts, which one would think satisfactory to every impartial mind, we may now add the following: The apostles seem to have thought that the sabbath, instead of being transferred to another day, was abolished with the rest of the Mosaic institutions. This we might safely infer from what has been already stated; but it is more directly suggested by other circumstances. Our readers doubtless recollect the dispute which arose in the church at Antioch, with regard to the necessity of keeping the law of Moses. Paul and Barnabas, and some of their brethren, were sent to Jerusalem to lay this question before the rest of the apostles. When the venerable council had convened, and thoroughly debated the subject, its decision was expressed in the following letter to the brethren *which are of the Gentiles* in Antioch and Syria and Cilicia. Forasmuch as we have heard that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law; to whom we gave no such commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul: men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye do well. Fare ye well.' Acts xv. 23—29. Certainly, had the sabbath still been obligatory, it would not have been overlooked in this letter to the Gentile brethren.—Again: What does St. Paul mean when he says to the Romans, 'Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' Rom. xiv. 4—6. That he meant that the observance even of the sabbath, was, like circumcision, a matter indifferent in itself, is certain from what he says to the Colossians: 'Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.' Colos. ii. 16, 17. Such were St. Paul's views of the sabbath.

III. But, it is often said, if we have not the precept of the apostles, we have what is just as valid, their example, for keeping Sunday. True, we have their example for holding meetings, at least sometimes, on that day; but not, as we have already shown, for keeping it as the sabbath. As regards this particular, their practice, and that of the believers in general of their age, can be gathered only from the book of Acts, the Epistles in the New Testament, and the book of Revelation; all ecclesiastical history of a later date furnishing nothing authentic on the point. What, then was their practice? The following are all the notices which we find recorded. St. Luke says that St. Paul and his brethren came, in their voyage, to Trôas, and abode there seven days. 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow) and continued his speech until midnight.' Acts xx. 7. This was about A. D. 60. St. Paul, when writing to the Corinthians, A. D. 56, concerning the collection for the saints, says, 'Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' 1 Cor. xvi. 2. And if we allow that the term, *Lord's day*, was appropriated, as is probable, to the first day of the week, then we have another passage belonging to our subject: St. John says, in the beginning of his Revelation, 'I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet,' &c. Rev. i. 10. commanding him to write to the seven churches of Asia. This is generally supposed to have been written about A. D. 96; though some critics place its date before the destruction of Jerusalem.

The passage last quoted throws no light whatever on the practice of the first Christians with regard to the observance of Sunday, except that they sometimes distinguished it by the appellation, not of the Sabbath, but of the Lord's day, perhaps in honor of their Lord's resurrection. Of the two former passages, one shows that they were accustomed to meet together on that day, and to break bread; and the other, that it was judged peculiarly convenient for them to prepare, at that time, their donations for their poor brethren. That they abstained from their ordinary employments through the whole of the day, we have no evidence; and the want of such proof, renders it rather probable that they did not. For it is by no means reasonable to suppose that they would all rest, and to rigorous exclusion of labor, without a general consent among themselves, or an express requirement from the apostles, of which we must have found some traces in the New Testament.

Such is the sum of what we can collect, concerning the example of the Apostles and of their contemporary brethren; and here might we, with propriety, conclude our statement.

IV. But as the views and the practice of their immediate successors must be very interesting to the curiosity of the reader, it is not important to his satisfaction, we shall pursue the subject, in order to insert all the notices which are extant, of the observance of Sunday, by the Christians, from the year 150. Some of them may not be very clear; but from the whole, taken in connexion, we shall be able to form a definite and correct opinion.

The earliest account which we find, after the close of the New Testament, is given by that learned and elegant writer, Pliny the Younger, who was Consul, or Governor, of the Roman province of Bithynia. Several persons were there brought before him under the accusation of being Christians; upon which he wrote to the Emperor Trajan for instructions, laying before him, at the same time, a full statement of the case, so far as he understood it. Some, he says, were arraigned, confessed themselves Christians, and were immediately punished; 'the rest owned, indeed, that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error.' Pliny then subjoined the account which these apostates gave him concerning the body of Christians to which they had once belonged: 'They affirmed the whole of their guilt, or their error was, that they were accustomed to meet, on a stated day, before it was light, and to repeat, by turns, among themselves, a hymn to Christ as to a god, to bind themselves by an oath, not for any purpose of wickedness, but never to commit theft, robbery, or adultery, never to violate a promise, nor deny a trust when called upon to deliver it up; all which being concluded, it was their custom to separate, and then to assemble again in order to partake in common of a harmless meal.* This was written between the years 102 and 111; and of course, it relates to the customs of the Christians at that period and a few years before. By it, we discover that there was

*Plinius Epist. Lib. x, Epist. 97. This is the passage to which Buck most has alluded, when he said ('Theological Dict. Art. Sabbath) that 'Pliny bears witness of the first day of the week being kept as a festival in honor of the resurrection of Christ.' We may, indeed, conjecture, with some probability, that the *stated* day was the first day, and that the meeting was in honor of Christ's resurrection; but Pliny does not say so.

a *stated* day on which they first met, to honor Christ in hymns, and to bind themselves to the strict observance of virtue; and on which they again assembled to partake of a common meal, answering perhaps, to the breaking of bread mentioned in the New Testament. What this *stated day* was, we are not told; but the conjecture that it was Sunday, the day of our Saviour's resurrection, seems to be favored by the circumstance, that they met before dawn, the very hour at which Christ rose from the dead, in order to repeat hymns to his honor. And the circumstance goes just as far to show that they convened, not to keep the sabbath, but to commemorate the great event which completed the christian system, and brought life and immortality to light.

To a period but a few years later, belonging to a passage from the Epistles of Ignatius, who was bishop, or chief minister, of the great church of Antioch, and who wrote, either in the year 107 or 116. Having cautioned his brethren against continuing 'to live according to the Jewish laws,' he proposed, for their imitation, the example of those, who, though 'brought up in these ancient laws, came nevertheless to the newness of hope, no longer observing the sabbath, but living according to the Lord's resurrection.' Ignatii Epist. ad Magnes. If these Epistles be genuine, and if which there is, indeed, some doubt, the preceding passage is decisive proof that Ignatius thought the Sabbath abolished; and if, by their living according to the Lord's resurrection, he meant, as critics suppose, their assembling on Lord's day, it shows that he believed the custom to be occasioned and sanctioned only by the fact that Christ then rose from the dead. It was a special observance of the Lord's resurrection.

We have but one other testimony to adduce. Justin Martyr, a very eminent Christian father of the second century, addressed a labored Apology for his religion to the Roman emperor about A. D. 130.

the Roman emperor, about A. D. 150. In his work, he took occasion to describe the manners and customs of the Christians; and among other things, gave a particular account of their services on Sunday, together with the reasons for their observing that day. 'On what is called the day of the Sun,' so he expresses it, 'all who live either in cities or in the country, assemble in one place, and the memoirs of the Apostles and writings of the prophets are read, as time permits. Then, after the reader has finished, the President instructs the people in an address, on things which they have heard. Next, we all rise up together, and draw near to God in prayers. When we have ended our prayers, bread and wine and water are presented to us; and the President then offers supplications and giving of thanks, according to his ability, the people joining in a joyful acclamation at the close, saying Amen. Those elements, over which thanks have been given, are then distributed and communicated to each one; and are sent, by the hands of the Deacons, to those who are absent. Next, they who are wealthy, contribute, according to their free will, of what they please to give; and the donations are collected and deposited with the President. His duty it is to assist orphans, and widows, those who are in want on account of sickness or any other cause, those who are in bonds, and strangers sojourning among us. In

word, he is the overseer of all the deed.' Justin then proceeds to state the reasons for their observance of Sunday: "On the day of the Sun we all assemble together, because it is the first day, in which God brought the world forth from darkness and chaos, and because that Jesus Christ, our Saviour, on that day rose from the dead. For they crucified him on the day before that of Saturn [Saturday:] and on the day following that of Saturn, which is the day of the Sun, he appeared to his apostles and disciples." Justin I. Apol. i. pp. 83, 84. These are the grounds on which, it appears, the Christians of Justin's time, place the observance of Sunday. They did not consider it as having any connexion with the sabbath, or as deriving any sacredness from the injunction laid upon the Jews to hallow that day.

Y. We have now gone over the field proposed, pointing out to the reader all the facts with which we are acquainted. The amount of the whole is, that the Apostles and primitive Christians understood the divine institution of the sabbath to have expired with the rest of the Mosaic economy; and that without any express ordinance, it grew into a custom with them, in appointing a day for their religious meetings, to choose Sunday, from respect to Christ's resurrection. It was perfectly natural that they should adopt this measure. Some day was, of course, to be selected for their assembling; and since Saturday was appropriated to an observance then obsolete, which it was desirable to discountenance, what other day was associated with so much interest to them, as that on which their Lord rose from the dead?

VI. As christians, we still have the same motive in favor of that day. It is not superstition; it is an original and universal propensity of our nature, that leads us to signify our estimation of great events,

by some appropriate observances of the times at which they occurred; and in selecting Sunday for the public services of the sanctuary, we but follow the same general principle on which our citizens commemorate the landing of the pilgrim-fathers, or the birth of American independence. That our own interests, as religious, moral, or even intellectual creatures, imperiously require certain stated periods to be set apart for self-cultivation and improvement, is too manifest to need much illustration with such as have carefully observed the constitution and habits of the human mind. Peculiarly quick to the influences of gross, external objects, necessarily engaged almost perpetually in the cares of sensual existence, we must be provided with certain occasions to call us off to the higher and more refined pursuits, or we shall fatally neglect ourselves, while attending with a single eye to the concerns of worldly fortune. In order to 'grow in knowledge and grace,' mankind as much need that a portion of their me should be appropriated to the inculcation of religion and virtue, as does the scholar, regular seasons for study, or the child, appointed hours for his recitations. In all these cases, the occasion operates as a strong motive to engage the attention, to awaken the dormant powers, and to give the proper direction; and he would prize but little understanding of the laws which govern our minds, who should propose to dispense with means so plainly dictated by nature itself. From these considerations, it will be perceived how necessary it is that we have such an institution as our Sunday. But, at the same time, it ought to stand on its own proper ground in the public view; otherwise, it is likely to be abused to purposes superstitious by one part of society, and to become wholly disregarded by another, on account of its supposed extravagant and unnatural demands.

People are not generally aware of the extent to which the spirit of intolerance pervades this community. We have witnessed its baneful effects in more than one recent case. We have observed individuals, through its operations, deprived of the necessary means of support for themselves and their families. We have seen them hunted down like bucks in the forest, *for their very honesty*, by those who profess the meekness of the lamb, but who in reality exhibit the ferocity of the tiger. We have seen a father who was willing to sacrifice *his precious and precious child* at the shrine the most flagrant violation of promise justified by those who were under its influence. For refusing to be knaves, we have seen individuals threatened with ruin; their hopes blasted, and their future happiness destroyed! We have seen all this; and yet we prate of *liberty*! We are possessors but in name. We are the slaves of bigotry and superstition. Our minds are in thralldom. The clanking chains around the limbs of a convicted wretch on whom the law is about to be avenged, are not more galling and debasing, than are the fetters which bind the souls of men! Genius of Education! break asunder the bonds of mental slavery. Dispel the shades of darkness in which our minds are enveloped, and enable us by the light of *truth* to become the possessors in reality of that liberty which has been so long withheld from us. Hasten the time when a mere difference of opinion on speculative matters, should not be considered a crime meriting the vengeance which has hitherto been its portion: when we sit "under our own vine and our own fig-tree with none to molest or make us afraid."—N. Y. Sen.

FREE INQUIRY.—“Free and unbiassed inquiry is the glory of human nature. To be a Heathen, a Jew, or a Christian, because our fathers were so, is becoming any reasonable creature, arrived at years of understanding. That man is of no religion, whose profession is not from conviction; and there can be no conviction but from inquiry. He who grounds his faith from the authority of others, and then studies only for confirmation, seeks not truth by the light of truth, and is therefore ever liable to embrace falsehood; and should he be so very fortunate as to embrace truth, in him is no virtue.”

AN EXTRACT.—The change that is wrought in conversion, is an universal change—grace changes a man with respect to whatever is sinful in him. Therefore, if there be no great and remarkable abiding change in persons that think they have experienced a work of conversion, vain are all their imaginations and pretences, however they have been affected.

Dr. Ely has given it as his opinion, that cows may be milked, and the milk carried to market on Sunday. He says he has a cellar twenty feet deep, but he cannot keep Saturday's milk sweet for Sunday's use. The orthodox in Boston are at odds with the doctor on this question.

When your reason and judgment gain an ascendancy over one evil propensity consider the victory as worthy of perpetual commemoration.

Divinity, moral philosophy and metaphysics, whether the authors be Roman Catholics, or Greek Catholics, Protestants or Dissenters, Jews or Turks, Chinese or Arabians, Indians or Apicars—Trinitarian or Unitarian: Since we charitably hope that all the foregoing denominations are, what they are of necessity from birth and education, or from a firm conviction, or consciousness that *theirs is the true faith*. We presume not the right either to censure or condemn any man, or sects of men for conscientiously differing from us in their Religious Faith; and while they are laboring in the great cause of religion upon principles which they conscientiously believe to be correct—although we profess before the world, that *their faith is not our faith*, and absorbing all sectarian prejudices in the Universal charity of our Faith, we desire to do unto them as we would they should do unto us, leaving the issue of theirs and our faith and practice with Him, who will try every man's work of what sort it is, and who, judging righteously, will reward every man according to his work."

We have forwarded copies of our manual to the editors of various Universalist Journals, as far as such editors have been known unto us.—We solicit their friendly aid in a reciprocity of the like kind. We will gratefully receive either printed or written essays for our Library, and we entreat the publication of this circular in each of the Journals devoted to the good cause.

With sentiments of regard, we remain, dear brethren, Yours in the best of bonds,

J. L. E. W. SHECOT, President.

In Behalf of the society,

Charleston, June 18th, 1830.

P. S.—All communications in behalf of this Society are to be directed to Doct. J. L. E. W. Shecot, Corner of Wentworth and Cum-

ming Streets, Charleston, S. C.

ORIGINAL COMMUNICATION.

[For the Christian Intelligencer.]

SHORT SERMONS—No. 23.

TEXT. "And yet shew I unto you a more excellent way."—1 Cor. xii. 31.

As the natural body is composed of many members, so is the spiritual body of Christ, of which he is the head. And these different members all have their use. "To one is given the word of wisdom; to another the word of knowledge by the same spirit; to another faith; to another the gifts of healing; to another working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: But all these worketh that one and the self-same spirit, dividing to every man severally as he will." Paul adds, "Now ye are the body of Christ, and members one of another. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: Yet shew I unto you a more excellent way."

The diversities of gifts among the first Christians, was the occasion of strife and contention. Because some had more useful gifts than others, they were liable to be proud; and because others had less useful, they were liable to be envious. But Paul would shew them a most excellent way. "This was to exercise charity, kindness, condescension, and contentment. They might lawfully desire the best gifts, and so far as possible, use means to obtain them, but they should not fall out by the way. For without charity, or a spirit of love, humility and kindness they were nothing better for all their gifts, about which they contended."

So it may be now. Christians of different sects and names, may be proud of their attainments, and exalt themselves above others; or else be envious, hate, and speak evil of others. But there is no true religion in all this. This wisdom is not from above, but is earthly, sensual, devilish.

Religious opinions and gifts, are important when rightly improved, but they are nothing in forming the true Christian temper and character.

The most important doctrines, which are most clearly revealed, all Christians admit as true, and embrace in their several creeds.—There are some important points, to be sure, which they differ in, but true charity would not permit them to hate and despise each other on this account.

All professed Christians will hold to the following important principles in religion.—1. There is one God. 2. Jesus Christ is the Son of God, or the promised Messiah. 3. There is one holy Spirit or spirit of God, which was given Jesus without measure, and to all his true disciples in measure. 4. The Scriptures of the Old and New Testaments are the word of God, or a divine revelation from heaven to men. 5. All mankind are bound to love God, and one another. 6. All mankind have sinned and come short of the glory of God. 7. All are justly doomed to suffer for their sins, according to their deserts. 8. All must repent or become holy in order to be forgiven and happy. 9. All ought to worship God in spirit and truth, by prayer and praise. 10. All ought to learn of Jesus and follow his precepts and example. 11. All ought to do justly, love mercy and walk humbly with God, towards their fellow men. 12. All will rise from the dead, and live in another state of existence. I think all Christians will agree to these first and most important principles of religion, and many others included in them or connected with them. But if they choose, Christians may contend and dispute about every one of these principles, and yet hold to them all.

What God is; or how many persons, or agents there are in the Godhead; or what Christ is; and how many natures he possesses; or what the holy spirit is, and how it operates, are questions about which Christians may dispute, and for which they have separated one from another, and persecuted each other unto prison and death.

So, likewise, they have disagreed about other interpretations and explanations, till they have split into numerous parties and denominations; and like the Babel builders have not understood each others language, but have wandered and wandered till they have become strangers, yea, enemies, and now, have no more fellowship for each other, than for Infidels or Turks.

The different sects have doomed each other to never ending war, as the enemies of God. But they have been careful to judge themselves to be favorites of God, and heirs of immortal glory. What a pretty fancy is this! What spiritual pride and self-conceit

are here! How pleasing to flatter one's self, that I am to be eternally happy, while others, who will not bow down and worship me, or the image which I have set up, shall not only be cast into a fiery furnace, of church censure, or den of lions, or frowning faces, but into unquenchable fire in hell, to all eternity.

Each one has judged his own opinion correct, and condemned all others, as under strong delusion, who must certainly be damned forever in another world. Thus the sentence of condemnation has passed round from one to another, so that if any confidence were to be placed in their judgment and censures, we should conclude all would go to eternal misery, and all would go to eternal glory.

Now, may not all err in some things, and be right in others? And on this ground, we may unite with all mankind, as the creatures of God, and objects of his divine benevolence. We may have good will to all, and do all in our power to promote their welfare. We may think that God is impartial in the bestowment of his favors, and that he will ultimately bring all to know the Lord: that the diversity of gifts among Christians, and difference of administration among mankind should not alienate them from each other. But they should remember, that they have nothing which they have not received.—Why then should they glory as if they had not received it? No one ordered the circumstance of his birth; and no one can make a hair white or black, or add one cubit to his stature. So with respect to religious opinions. How can a heathen believe in one God, when he has been taught to believe in many? How can a Jew or Mahometan become a Christian, when he is brought up strictly to believe Christianity a delusion? So, how can one sect of Christians believe differently from what they have always learned. Can a Christian become a Heathen, a Jew, or a Mahometan? Can the Ethiopian change his skin, or the leopard his spots?

What then shall be done, by all, but to follow the more excellent way. To put on charity or true love. For love is the fulfilling of the law. God is love. He loves all his creatures. He has given his Son to die for them all. He takes equal care of them all. His tender mercies are over all his works. He will subdue all to himself. Why should not all be pitiful and kind to each other? All must die. All are dust. All have sinned. All are exposed to pain and distress. Why should they not bear one another's burdens and so fulfil the law of Christ, and follow him to heaven?

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 20, 1830.

BORDER DIFFICULTIES. By an express agreement between this Government and that of Great Britain, neither country was to claim or exercise "exclusive jurisdiction" over the territory in dispute in the north eastern part of this State, until after the decision of the King of the Netherlands. Notwithstanding this solemn agreement, the authorities of New-Brunswick have claimed and do exercise exclusive jurisdiction over the territory which is most clearly a part of the State of Maine. We learn, that they have even gone so far as to forbid Gen. Webster, the gentleman designated by the U. S. Marshal to take the census in that region, from performing that duty! The Governor of N. B. has issued his proclamation threatening him with arrest in case he proceeds to enumerate the inhabitants, and imposing severe penalties on the people should they aid him in taking the census! What makes this conduct the more censurable is the fact, that the British authorities themselves have taken a census of the population;—why then may not the U. S. do the same, since neither Government is to claim exclusive jurisdiction? They have too, we are informed, commenced the making of roads through the territory—a measure which has the appearance of preparing for a warlike defence. The conduct of the British authorities will soon be made known to the U. S. Executive, when it is to be hoped measures for the settlement of these unpleasant difficulties will speedily be taken. The territory in question, is without doubt, a part of Maine. Shall the American authorities thus be insulted?

It is also said that the English government have set up, of late a new claim of territory still more westerly than that already in dispute; so that though the Empire may decide against their former pretensions, they will still have a further claim on our territory.—This thing should be seriously looked into. It will not answer for the State of Maine to yield one third or nearly one half of her territory to the British crown.

THE SALEM MURDERERS. The Grand Jury for the County of Essex was employed the principal part of the last week in attending to the complaints against the persons apprehended as being concerned in the murder of Mr. White of Salem. On Friday last bills of indictment were found against J. J. Knapp, Jr., J. F. Knapp and George Crowninshield. They were brought into court and pleaded not guilty. They are to be tried severally. Tuesday last was assigned for the trial of George Crowninshield. Palmer, of Belfast, was admitted as a witness for the Commonwealth. No bills being found against Selman and Chase, they were discharged and set at liberty. Owing to the niceties of the law, it was not without difficulty that bills could be found against either of the prisoners as principals in the murder—Richard Crowninshield who was originally indicted as such being dead.

The trial excites very great interest. Chief Justice Parker has expressed a wish that the public papers would not take measures for giving a daily journal of the evidence, believing that this course might be prejudicial to the cause of justice, during the trial.

The Kennebec County Democratic Republican Convention was held in Augusta yesterday afternoon, for the purpose of nominating candidates for State Senators and a Representative to Congress. Our paper went to press before the business of the Convention was transacted.

Judge PARKER, Chief Justice of the Supreme Court of Massachusetts, expired very suddenly of apoplexy, in Boston on Monday last. The death of such a man is a public loss.

In consequence of the death of Judge Parker, the Supreme Court in Salem adjourned till Monday next—postponing the trials till that time.

The official nomination of Hon. [honest] JACK DOWNING for Governor, appeared last week in the Daily Courier. Does he belong to Dr. Ely's party?

DAMAGE.—The late N. E. storm which commenced on Saturday and continued until last evening, it is to be apprehended has done great damage to crops—particularly to wheat and hay. Before that time, the prospect of abundant crops of good wheat was never more promising. Thus are our brightest hopes blasted in a day.

EDUCATION.

Pursuant to notice previously given, a meeting was held at the old Court House in Augusta on Saturday 24th July, and was organized by choosing P. A. Brinsmade, Chairman, and Jos. C. Lovejoy, Secretary.

The following resolutions were then presented and unanimously adopted.

Resolved, That we regard the general diffusion of knowledge as the only security of Republican Institutions.

Resolved, That the ends proposed in the institution of Common Schools, are eminently worthy of the solicitous regard of every citizen.

Resolved, That the modes of instruction which have been adopted for securing these ends, are susceptible of indefinite improvement.

Resolved, That the introduction of improvements demands the countenance of enlightened public sentiment, and the efficient co-operation of every Friend of Education.

Resolved, That two committees be chosen—one to present the subject of popular Education before the community, by an address to be published in the several journals in this county;—the other to assign subjects to different individuals for a future meeting.

Voted, That each of the above Committees consist of five.

The following gentlemen were chosen to prepare the address.

JOHN A. VAUGHAN, Hallowell,

THOMAS J. LEE, Winthrop,

T. S. BROWN, Vassalborough,

P. A. BRINSMADE, Augusta,

JAMES W. BRADBURY, Augusta,

PHILIP LEACH, Vassalborough,

DANIEL WILLIAMS, Augusta,

P. A. BRINSMADE, Augusta,

JOS. C. LOVEJOY, Hallowell,

KIAR B. SEWALL, Gardiner.

Voted, That the committee on assignments be requested to report through the public journals, and likewise assign the time and place of the next meeting.

Likewise Voted, That the Resolves and proceedings of this meeting be signed by the Secretary, and presented for publication.

Per order,

JOS. C. LOVEJOY, Secretary.

Sea Serpent again.—The Kennebec Gazette of Saturday last furnishes the following account, which goes to strengthen our belief that it was a sea serpent, which destroyed Mr. Blaney, of Lynn, an account of whose melancholy fate we lately published.

SEA SERPENT! The coast in our immediate vicinity has at last received a visit from the far-famed Sea Serpent. He was seen by three men, who were fishing a few miles distant from the shore, on Thursday afternoon last. Two of the men were so much alarmed at his nearness to the boat that they went below. The third, however, Mr. Gooch, a man whose statements can be relied on, remained on deck and returned the glances of his serpent-ship for a considerable length of time. He gives the following account of the interview: The fish was first seen at a short distance from them and shortly after he turned about and came within six feet of the boat, when he raised his head about four feet from the water and looked directly into the boat, and so remained for several minutes. Mr. Gooch noticed him attentively, and thinks he was sixty feet in length, and about six feet in circumference—his head, he says, was about the size of a ten gallon keg, having long flaps or ears hanging down, and his eyes about the size of those of an ox, bright and projecting from his head—his skin was dark gray and covered with scales. He had no bunches on his back. When he disappeared he made no efforts to swim, but sunk down apparently without any exertion. Mr. G. says he could have struck the fish very easily with his oar, but, "he was willing to let the serpent alone, if the serpent would not molest him."

We understand the serpent has been seen off this Harbor and also off Wells several times during the past week, by different persons.

Another account from the Portsmouth Journal of Saturday.

The Sea Serpent is said to have been in our waters, as near to us as the Isle of Shoals, during the present week. Capt. Perkins, of the schooner Alert, a very respectable man, and his crew, state that he came up toward their vessel, within 20 feet, and then passed round her bow, so that they had a fair view of his snakeship; they saw about 60 feet of his length.

Another vessel lying at anchor, saw him at some distance, lying on the top of the water: the skipper with one other person, the only one of the crew that would go, took the boat and rowed along side of him so near as to be able to break his back with an oar, if they had dared. They think him one hundred feet or more in length.

Both of these crews agree with former accounts as to the general appearance of the monster.

We are also informed by a gentleman who has just returned from the Shoals, that the Serpent passed between the cable and the bows of a schooner belonging to Mr. Caswell, while lying at anchor, and that some of the crew stood at the stem of the vessel and looked down upon him: they describe him as about the size of a line cask in the middle, and smaller towards each end; a smooth snake, without bunches, the appearance of them being occasioned by his motion.—Port. Courier.

Law.—A Judge, of Philadelphia, in a recent case, decided that it was an indictable misdemeanor for an individual to persuade, induce, or force another to do that which it was known would either injure or cause death. This opinion he gave in the case of the State against Ebenezer Stratton, who was accused of the murder of his wife. On the examination it appeared that he had administered to his wife copious doses of brandy, the frequent use of which, in all probability, caused her death. S. was discharged from the charge of murder but held to bail to answer for the misdemeanor. This opinion, not unreasonable in itself, is said to have been sustained by Sir Mathew Hale, in a case when he convicted an individual of a misdemeanor, for persuading another to commit suicide.

Sacrifice of Property.—We are informed that all the real and personal estate of the Saco Manufacturing Company at Saco, Me. was sold on Wednesday for sixty thousand six hundred dollars. It is but a few years since this company gave about fifty thousand dollars for Cutt's Island, upon which their property was situated; since which their improvements, with the natural advantages of the Island for manufacturing, have made the site of almost incalculable value. The water power is estimated by a competent engineer to be of sufficient volume and power to move the machinery of forty-eight cotton factories of four thousand spindles each. The Island contains about twenty-seven acres of land, and the fall of water is thirty-four and a half feet.

The property, sold for the sum above mentioned, consisted of the Island with all the water privileges, a canal eight hundred feet long, which cost \$17,000, two bridges, two wharves, one saw mill, one rolling and slitting mill, one grist mill, one nail factory, one machine shop, one furnace building, fourteen three story brick dwelling houses, eleven wooden do., two large mansion houses, several stores, barns, and a quantity of bricks, timber, boards, sand, &c. &c., besides some land and improvements in the adjoining towns.

Although there has been a vast sacrifice of property, it must be remembered that a portion of the land was covered with the ruins of the factories and houses which were lately destroyed by fire, the insurance on which amounted to a considerable sum.

Boston Courier.

The New York papers of Tuesday, contain several unimportant translations from files of Vera Cruz papers to the 19th ult. A letter from Guatemala, dated on the 3d May, confirms the accounts previously received of the destructive earthquakes in that city and vicinity. The letter concludes thus:—"Even while I am writing this letter, violent shocks are again repeated; and this day, the Parish of San Sebastian is demolished. It is impossible to conceive the terror of the people. I do not know what will become of us, and I am sorry to give you the news, because it will leave you in suspense until the next mail."

Cure for the Tooth-Ache.—At a recent meeting of the London Medical Society, Dr. Blake stated that the extraction or excision of teeth was unnecessary. He was enabled, he said, to cure the most desperate cases of tooth-ache (unless the disease was connected with rheumatism) by the application of the following remedy to the diseased tooth: "Alum, reduced to an impalpable powder, two drachms; nitrous spirit of ether, seven drachms—mix, and apply them to the tooth."

Hydrophobia.—It is stated in a Philadelphia paper as the opinion of a learned and experienced physician of that city, that the dreadful disease, hydrophobia, is not produced by a specific virus, but that it is a tetanic affection, and that there is always danger from the bite of a dog, whether healthy or diseased, in the same manner as there is always danger of lockjaw from wounding the flesh with a splinter or nail. Hydrophobia does not, probably, ensue from the bite of a dog offering no lockjaw from the other cause. Evening Post.

The Lexington (Ken.) papers mention that an enormous snake had been seen in that neighborhood, measuring about 20 feet in length, and as large round as an ordinary stove pipe; that he had destroyed some horses, cows, and other cattle, and committed other depredations to an alarming excess.—The account also adds, that \$500 reward had been offered for killing him, and that several companies of sharp shooters had gone in search of this terre brother of the sea serpent.

It is now the season when children, and others who ought to know better, eat unripe fruit, and cholera morbus and dysentery commence their ravages. In the week ending 10th inst. 30 persons died in Philadelphia of these disorders. Boiled milk, thickened with a little flour is an almost certain cure for dysentery, in common cases.—Boston Patriot.

Alluding to a late reported robbery of \$6000 at the Providence theatre, one of the Providence papers says: "It may be well enough to add, that there cannot be found among us, an individual who can be made to believe that Mr. M. has been robbed, and that thousands are of opinion, that he has played a very unlucky game. Having no reason to doubt the probity of Mr. M. we are of opinion that it is possible that he has been robbed of \$6000."

John Brown a colored person, aged 18, died at Westerley, R. I. the 14th inst. His death was caused by his running a foot race with another person, a few days before, in the evening. In the race both persons struck the shafts of a wagon standing in the road, the shock of which proved fatal to Brown.—His companion was considerably injured, but has recovered.

The laws of Virginia declare it to be unlawful for a man to marry his brother's wife. The General Court have decided in a recent case, that this means his brother's widow; and declared a marriage between Edmund Perryman, and Kattarah Perryman, his brother's widow, to be null, directing bonds to be taken that the parties should not cohabit.

A Good Shave.—Whilst the proprietor of one of the Hibernian gold mines was one day overseeing his negroes, he thought they lost too much time in scratching their heads: and the weather being warm, and their hair long, he humanely had them close shaved. On shaking out the wool, after this operation was performed, he was no less surprised than delighted at finding several ounces of pure gold amongst it, which they had secreted there while at work.—Macon (Ga.) Tel.

The Census of Salem has just been completed by John Foster, Esq. The whole number of persons is 13,866—making an increase of 1135 since 1820. In 1790 the number was 7921; in 1800, 9457; in 1810, 12,613; in 1820, 12,731; and in 1830, 13,866.

Capt. Clapham, from Port au Prince, informs that the British brig Helen McGregor had arrived there from Carthage, having left that place on the 25th June. The Captain reported that Bolivar was to sail the next day in the British packet for Jamaica. His baggage, &c. was on board.—N. York Com. Adv. July 23.

The report of an insurrection amongst the slaves of the Eastern shore of Maryland, proves to have been incorrect.

Two men died of drinking cold water, in South street, Philadelphia, on Tuesday afternoon, and another in Shippen street, from the same cause. A young man fell down dead on the evening of the same day, in Chesnut street opposite the National Hotel.

Great Swimming.—A party of seven gentlemen, among whom was Dr. Lieber of this city, swam from the College Wharf in Cambridge, yesterday afternoon, a distance of four and three quarters miles, in one hour and twenty-seven minutes, with a strong current against them more than half the way.

Boston Com.

While in Boston and Springfield complaints are made of the thermometer at 91, at mid-day, in Portsmouth at 95, and Albany at 91; the New Yorkers complain of 88, and the Baltimoreans of 90. At New Orleans, about the 1st inst. parlor fires were comfortable.

A body snatcher in England was sentenced to six months imprisonment for going into a house and stealing the body of a dead child from the coffin. Had he stolen a sovereign he would have been transported.

The northern stage was overset in Rutland, Vt. on the 13th inst. in consequence of the driver falling asleep, and letting his horses get out of the road. One of the passengers, a lady, was very seriously injured, and some of the others more or less hurt.

Mr. Thomas Simms, of New-York, has invented Satin Beaver Hats—napt with silk on fur bodies—for summer wear. They are said to be very beautiful.

Christopher Woodward of Raleigh, N. C. has been committed to jail, charged with having seduced and stolen a negro man, with the intention of selling him, and appropriating the proceeds to his own use. The punishment affixed to this crime is death!

Death in the Bottle.—A woman named Harrington, has been committed to Bridewell, in New York for having, in a fit of inebriety, broke her husband's head with a bottle. The bottle had previously knocked the poor fellow's brains out. He was drunk.

The City Council of New Orleans passed a resolution on the 28th ult. authorising the Mayor to advertise in the northern papers for paying stones, for which the Corporation agree to pay three dollars per ton.

In Savannah, on the 3d, 4th and 5th inst. the thermometer ranged, in different parts of that city, from 90 to 100 deg. in doors. Rain was much wanted in town and country.

A Georgia paper mentions the marriage of G. Clifton, Esq. Attorney at Law, aged 25 years, to Miss J. Adams, aged 10 years, one month and nineteen days! She was an heiress.

President Jackson, with his suit, arrived at his seat in Tennessee, on the 6th inst.

TO CORRESPONDENTS.

Correspondents must exercise a little patience. The editor has claimed for himself this week more elbow room than usual.

APPOINTMENTS.

The Editor expects to preach in Wiscasset next Sunday. Having been disappointed in his expectation of obtaining some brother to preach for him in Waterville on that day, he regrets to be obliged to say, that there will be no Universalist meeting in Waterville next Sunday.

Br. Fletcher will preach in Green next Sunday.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED.

Saturday, July 24.—Sch'r Camilla, Blanchard, Boston.

Sunday, July 24.—Sch'r Factor, Small, Boston; Elizabeth, Marston, do.

Monday, July 26.—Sch'r Don Quixote, Caldwell, Salem; Hesperus, Cooper, Boston; Oaklands, Tarbox, do.; Boston, Blanchard, do.; Charles, Kilfield, Manchester.

SAILED.

Saturday, July 24.—Sch'r Lucy, Baker, Dennis; sloop, Trader, Burgess, Roxbury.

Wednesday, July 28.—Sch'r Friendship, Nickerson, Dennis; D'Wolfe, Kelly, do.; Mary, Nickerson, do.

MARRIED.

In Leeds, Sunday evening last, by Levi Foss, Esq. Elder Eleazer Carver, to Miss Perais Lindsey, both of Leeds.

In Camden, Mr. Wm. Russ, Jr. to Miss F. A. Parkman.

In Newcastle, Mr. Alexander Singer to Miss Ann Metcalf.

In Brunswick, Mr. Elijah G. Parsons, of Orono, to Miss Octavia J. daughter of Dea. John Perry, Esq.

In Haverhill, Mass. Mr. John K. Woodman to Miss Adeline B. Chase.

DIED.

In Poland, Mrs. Sarah Jane Downing, aged 21.

In Turner, Miss Rebecca Dwinall, of West Minot, aged 29.

In Houlton, Mr. William Fish, formerly of Fairfield, aged about 40.

In Peacham, Vt. on Sunday last, William Chamberlain, Esq. Professor of Languages, and Treasurer of Dartmouth College, aged 33.

In Freeport, on Saturday last, Mr. William Hoyt, aged 62. Mr. H. was an honest, industrious and worthy man. He had been for thirty years a professor of that religion which teaches that salvation is not limited to a favored few, but is extended to the whole human family.

After lingering through many wearisome days and nights, he fell asleep in death, in the firm belief of the final holiness and happiness of the whole family of man.

Like the venerable oak, he has withstood the chilling frosts and "pitiless blasts" of more than sixty winters, and is now cut down and committed to the "narrow house" appointed for all living; and his spirit has returned to God who gave it. Long will his neighborly disposition be remembered by his surviving friends.

"Some heavenly convoy from the sky,
Hath borne thy spirit to its God;
No more to suffer, weep or sigh,
Secure in that divine abode.

Soon shall we meet in realms of light,
Where tears are wip'd from every eye;
And parents, children, all unite,
To spend a bless'd eternity."—[Comm.]

Drowned in the Cocheco River, at Dover, N. H. Mr. John Sands, calico printer, aged 35.

NEW BOOKS.

JUST published and for sale by P. SHELDON, SCOTT'S HISTORY OF SCOTLAND, in two volumes.

CRUDEN'S CONCORDANCE, a new and beautiful stereotypic edition. In this edition more than six thousand errors contained in the former editions have been corrected.

THE FRUGAL HOUSEWIFE, an excellent work.

THE BOOK OF HEALTH, first American from 2d London edition.

WHITMORE'S HISTORY OF UNIVERSALISM, &c. &c.

TO PRINTERS.

FOR SALE at this office a second hand Range Printing Press.

March 11.

POETRY.

THE FIRST AND LAST PRAYER.

BY MISS M. A. BROWN.
 "Pray for me, mother! pray that no blight
 May come on my hopes and prospects bright;
 Pray that my days may be long and fair—
 Free from the cowering touch of care,
 Pray that the laurels I grasp at now
 May live ere long around my brow;
 And pray that my gentle lady-love
 May be fond as the nightingale, true as the dove."

The mother knelt by her own hearth stone,
 With her hand on the head of her only son,
 And lifting up her glistening eye,
 Prayed for all blessings fervently;
 And then she took one look of fair
 From his manly forehead, smooth and fair,
 And he kissed her cheek, and left her side
 With a bounding step and a smile of pride.

"Pray for me, mother! pray that ere long
 My soul may be free as a wild bird's song,
 That away on the wings of the wind is driven,
 And goes to rest with them in heaven;
 Pray for it, mother!—nay, do not weep!
 Thou wast wont to bless my infant sleep;
 And I sleep now with thy gentle breath,
 Ere I sink away in the sleep of death."

The mother knelt by his side again—
 Oh, her first prayer had been all in vain!
 His lady-love had been false to him
 His face in slander's breath was dim;
 She looked on his altered cheek and eye,
 And felt 'twas best that he should die;
 Then she prayed for his death in her fond despair,
 And his soul passed away with that last wild prayer.

MISCELLANY.

THE POOR OF ENGLAND.

The following touching account of the state of the laboring population of England, is copied from a pamphlet recently published in London.

Extracts from "Thoughts and Suggestions on the Present Distresses of the Country," by Potter Macquern, M. P.

"The consequence of such low rate of remuneration, and the dependence on a provision unwillingly wrung from the proprietor by the parish officer, is also manifested in the increase of crime; for self-respect, a due sense of shame, and regard for character, being destroyed, the great moral barrier to vice is broken down. The first principle of nature, self-preservation, is but too frequently called into action; and an unfortunate wretch, with his children crying for bread, is prepared for the violation of the law, regardless of the extent of crime to which he may be urged. This consideration leads me to a subject which it is impossible to separate from the present misery of the people,—namely, the state of our criminal laws, and the effects of our present mode of punishment. I have made it a practice of late years to attend our prisons at certain periods, and have generally examined the prisoners a short time previous to the assizes: and I will add some facts which forcibly struck me in the course of this experience. In January, 1829, there were 96 persons for trial in Bedford gaol, of whom 76 were able-bodied men, in the prime of life, and chiefly of general good character, who were driven to crime by sheer want, and who would have been valuable subjects had they been placed in a situation where, by the exercise of their health and strength, they could have earned a subsistence. There were in this number 18 poachers awaiting trial for the capital offence of using arms in self-defence when attacked by gamekeepers; of these 18 men, one only was not a parish pauper, and he was the agent of the London poulterers, who, passing under the apparent vocation of a rat-catcher, paid these poor creatures more in one night than they could obtain from the overseer for a week's labour. I conversed with each of these men singly, and made minutes of their mode of life. The two first I will mention are the two brothers, the Lillies, in custody under a charge of firing on and wounding a keeper who endeavored to apprehend them whilst poaching. They were too remarkably fine young men and very respectably connected. The elder 28 years of age, married, with two small children. When I inquired how he could lend himself to such a wretched course of life, the poor fellow replied, 'Sir, I had a wife, with one infant at her knee, and another at her breast; I was anxious to obtain work. I offered myself in all directions, but without success: if I went to a distance, I was told to go back to my parish, and when I did so I was allowed—what? Why for myself, my babes, and a wife in a condition requiring more than common support, and unable to labor, I was allowed seven shillings a week for all; for which I was expected to work on the roads from light to dark, and to pay three guineas a year for the hovel which sheltered us.' The other brother, aged 22, unmarried, received 6 pence a day. These two men were hanged at the Spring Assizes. Of the others, ten were single men, their ages varying from 17 to 27. Many had never been in gaol before, and were considered of character. Six of these were on the roads at 6 pence per day. Two could not obtain even this pittance. One had been refused relief on the ground that he had shortly previously obtained a profitable piece of job work, and one had existed on 1s. 1d. during the fortnight before he joined the gang in question. Of five married men, two with wife and two children, received 7s; two with wife and one child, 6s; and one with wife and four small children, 11 shillings. 'At this period, in the house of correction were 32 poachers under summary conviction. Of these, 17 were destitute of all employment, and, as being single men, were refused relief by their overseers on the ground of want of means of employment; eight were parish paupers, of whom three were receiving 6d. per day; one had of 16 years of age, 31-2d. per day; another of 17, 2 3-4d.; and three of 18 years old, 5d. each, per day. Of the seven in regular work, three married men with families got 9s. per week; two others married men, with smaller families, 8s; and

one single man, aged 20, 4s.; and one only of the whole body of 32, was receiving wages at all approaching to fair remuneration, he (a married man without family) obtaining 9 shillings per week. Here, then, we find men, whom we are bound to suppose honest in principle, and against whom no impeachment can stand but want of fair employment, existing on a pittance perfectly incompetent to provide lodging, food, clothing, fuel, and washing; the average rate being 7l. 10s. per head per annum. In Hanslope parish, the average price for five years for fifty-one able-bodied men, supported by rates, was 8l. 5s. 6d. per head.

ALGIERS.—The following is a copy of a letter from the Mediterranean, written by a person who has lived a long time at Algiers, and who is acquainted with its environs, its means of defence, and resources.

"Algiers is built like an amphitheatre, but forms a triangle; one of the points is washed by the sea; the other, rising up towards the land, forms another point, at the extremity of which is the new palace of the Dey, called the Casba. The town is commanded by a fort called fort Empereur, which sweeps the plain of Babazon, the town, and the Casba. The star fort, still marked on several maps, exists no longer. From the garden of the Dutch Consul, and the country that surrounds the residence of the Swedish Consul, the eye overlooks fort Empereur, and can even reach into the interior court. This fact is important, and is mentioned to show how easily this fort, on which depends the fate of Algiers, may be reduced. Though the defence of Algiers on the sea side are truly formidable, it is not capable of sustaining a siege from the land side for three days. It has not even a complete enclosure; the ramparts are broken at short distances by houses, whose walls spring from the ditches, and give an appearance of fortifications, but in fact are of no strength. The ditches are always dry and there are no means of filling them; nor, on account of the rapid descent would water lodge in them. The town has three gates on the land side—the Bablonet in the west, the new gate on the west, and Babazon on the east. Its only supply of water is from an open aqueduct, on a level with the ground, and comes from about half a league from Algiers. Nothing can be more easy than to cut this off, and to force the place to surrender for want of water. The garrison consists of 4,000 Turks, and 2,000 more are distributed in the various surrounding posts. The fortifications are mounted with 700 pieces of cannon, of different calibre, towards the sea, and from 100 to 120 on the land side. It must be admitted that the greatest difficulty is in effecting a landing.

"The French army must expect to be opposed by a host of Arabs, who will dispute the ground with them; but these Arabs are generally undisciplined, and badly armed, many of them still using match lock guns. They will come down with provisions for a few days only, and hunger will soon drive them back to the mountains, if they are not previously put to flight by our artillery. The French maps call that part of the shore on which it is supposed that the invading army will be disembarked, Tourette Chica. This point, known in that country by the name of Sedi-Ferrench, is about four leagues from Algiers, on the West; but whether the landing be effected on the west or on the east, a great abundance of water will be every where found. The climate I can declare to be very healthy, less hot than perhaps Provence, if a judgment may be formed from the luxuriance of the vegetation which flourishes on every spot of the soil. There is never any raging fever at Algiers, and the plague is only to be found when imported from Egypt; ten years have elapsed since its last appearance.

AFFECTING SCENE.—The Bowchee people, who, male and female, go quite naked, appear to have no affection for their offspring; the gentle appeals of nature are unknown to them; parental tenderness dwells not in their bosoms; and they sell their children as slaves to the greatest strangers in the world, with no greater remorse of conscience than if they were articles of common merchandise. As a proof of this strange and unnatural apathy on the part of a mother towards her child, the following touching scene took place at Fallindushie whilst I was in the town:—A travelling slave-dealer, passing through the place, had purchased several of their children, of both sexes, from the inhabitants; and amongst others, a middle aged woman had an only daughter, whom she parted with for a necklace of beads. The unhappy girl, who might have been about 13 or 14 years of age, on being dragged away from the threshold of her parents' hut, clung distractedly like a ship-wrecked mariner to a floating mast, round the knees of her unfeeling mother, and looking up wistfully in her countenance, burst into a flood of tears, exclaiming with vehemence and passion, 'O mother! do not sell me; what will become of me? what will become of you in old age if you suffer me to desert you? Who will fetch you corn and milk? Who will pity you when you die? Have I been unkind to you? O mother do not sell your only daughter. I will take you in my arms when you are feeble, and carry you under the shade of trees.—As a hen watches her chickens, so will I watch over you my dear mother. I will repay the kindness you showed me in my infant years. When you are weary I will fan you to sleep; and whilst you are sleeping, I will drive away flies from you. I will attend to you when you are in pain; and

when you die I will shed rivers of sorrow over your grave. O mother! my dear mother! do not push me away from you; do not sell your only daughter to be the slave of a stranger!'—Useless tears! vain remonstrance! The unnatural, relentless parent shaking the beads in the face of her only child, thrust her from her embraces; and the slave dealer drove the agonized girl from the place of her nativity, which she was to behold no more.—*Lander's Records of Capt. Clapperton's Second Expedition to Africa.*

Truth at the bottom of the sea.—A Mr. Temple, the author of two volumes of Travels in Peru, recently published in London, tells this story of a shark and a Yankee: "Several years ago, in the West Indies, a British ship of war fell in with an American merchant vessel, which, from circumstances, was generally supposed to be a good and lawful prize; but no papers being found on board to condemn the vessel, and her Captain swearing that all was correct, the British captain, after the detention of a day or two, was induced to relinquish his capture. Shortly after this—I forget the precise space of time—a shark was caught by another British ship of war on the same station, and in cutting it up—a delightful operation seldom omitted—a tin case, containing sundry papers, was found in its stomach. They proved to have belonged to the merchant vessel above mentioned, and had been thrown overboard by the Captain when about to be examined by the British cruiser. The fact was soon discovered; the papers were taken to Port Royal, where the American captain had actually commenced an action for damages against the British captain for unlawful detention. The tables were immediately turned on the astonished Jonathan, whose ship was condemned as a good and lawful prize.—The shark was one of the largest size, and the jaws are preserved to this day in the Justice Hall, at Spanish Town, to the annoyance of many a Yankee captain, who, when swearing about the destination of his ship, or the correctness of his papers, is reminded of this extraordinary detection, by some one in Court significantly pointing to the jaws of the shark, and saying—'Take care, the truth will out, though from the bottom of the sea.' I have heard this story corroborated by several persons, and very lately by an officer who was acquainted with the commander of the ship, on board which the shark that had swallowed the tin box was taken."

Injured Africa.—The following striking paragraph occurred in an Address, delivered at Lexington (Ky.) by the Rev. Mr. Bascom an Agent of the American Colonization Society.

"Once Africa stood proud in learning, arts, and arms. Her pyramids, obelisks, and the granite pillars of her ruined cities, stand in gloomy magnificence, and tell of her architectural skill. She furnished her heroes for the field of battle, and her bishops, for the church of God. To learning and religion she had ably contributed. But what wonder at her present depression, riddled as she has been of her blood and treasure, by every Christian nation. To the shrine of European cupidity, it is computed that one hundred and ninety millions of her inhabitants have been sacrificed. To every nation, Christian and infidel, she has in vain raised her cry of supplication. In reply she receives only additional weight of chains. Every gale that blows over, catches the sound of her groans, and almost every foot of her soil is stained and wet with her blood, shed by Christian steel."

The lost children at Albany.—Great excitement has prevailed for some days at Albany, N. Y. in consequence of three children being led away by their father, who was in a state of mental derangement. The man was a respectable mechanic. He said it was revealed to him that the city was in a short time to be destroyed, and he warned his family and others to flee from it. After being absent some days, during which time constant search was made in every direction, he was seen in the woods in the south part of Argyle.—He afterwards went into the Scotch Church, went directly up to the Clerk (who was singing) and stamped with his foot and commanded silence, stating that he was sent from God to still the noise. He was taken hence to the poor house.

They have all been safely returned to Albany, the children considerably worn down and exhausted by the jaunt.—*Portland Courier.*

Mother of Napoleon.—It has been stated that Madame Letitia, mother of Napoleon Bonaparte, while walking lately at Rome, fell and broke her thigh, and from her great age, being 83, she was not expected to recover. The following particulars of herself and family are given in a private letter from Rome published in London. She is surrounded by all the members of her family now at Rome; her brother Cardinal Fesch, Jerome and Louis Bonaparte, and Madame Lucien, Princess of Canino. Despatches with the melancholy news have been sent off to Madame Murat, Countess of Lepanto, the Ex-Queen Hortensia, and the Duke of Reichstadt.—Madame Letitia, after giving legacies of 500,000 francs each to her children, and to Cardinal Fesch, with numerous pensions and tokens of remembrance to her attendants and friends and considerable donations to the poor, both at Rome and in Corsica, has constituted the Duke de Reichstadt the residuary legatee of her immense wealth.

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing under the firm of CLAY & MILLIKEN, is dissolved by mutual agreement.

N. B.—All persons indebted to said firm are requested to call and settle their accounts with Samuel Clay immediately, who is duly authorized to settle the same.

SAMUEL CLAY,
D. L. MILLIKEN.

Gardiner, July 14.

HOLLOW WARE.

A. T. PERKINS
 HAS just received per sloop Coral, a good assortment of Hollow Ware, such as Large Boilers, Tea Kettles, Covered Spiders, Bake Pans, Spiders, Large Pots, small do. Large Kettles, Dish Kettles, High Pans, Eared Basins, Skillets.

For sale as above at very low prices a good assortment of MEDICINES, &c. viz.

Lee's genuine Bilious Pills;
 Jewett's Improved Vegetable Pills, or German specific for indigestion, jaundice, diseases of the liver, &c.

Dr. Dean's Patent Rheumatic Pills, the most valuable remedy discovered for consumptions, coughs, colds, asthma, spitting of blood, hooping cough, and pulmonary affection, of every kind, price 50 cts. per bottle.

Dr. Bateson's Pectoral Drops, price 25 cents per box;

Turkey's Balm of Life;
 Genuine Ink Powder;

American Eye Water,
 Spice Bitters,

Jaundice Bitters,
 Oil of Spruce, for making Rhubarb,

Beer,
 Tooth Brushes,

" Powders,
 Lip Salve,

Blister Plaster,
 Adhesive Plaster,

Stump Diachylon,
 Dental Brack,

China Gumbo-ge,
 " Camphor,

" Guaiacum,
 " Aloes,

" Opium,
 " Sassafras,

" Tricantath,
 " Aratic,

" Assafetida,
 " Myrrh,

" Sassafras,
 " Mastic,

" Frankincense,
 " Kino,

" Catechu,
 White Wax,

Isinglass,
 Blue Vitriol,

Ext. Licorice,
 Licorice Root,

Feet Chalk,
 White Chalk,

Egg. Shagbony Pitch,
 Quassia,

" Gentian,
 Seneca,

" Snakeroot,
 Pinkroot,

" Seena,
 Calomel,

" Elastic Partar,
 Clovebark,

" Licorice,
 Anguila,

" Annis Seed,
 Caprice,

" Pili boxes,
 Jalap,

" Best Peruvian Bark,
 Refined Licorice,

" Phos. Iron,
 Sulph. Potash,

" Elaeocampine,
 Cogroive Sublimate,

" Cochineal,
 Ethiops Mineral,

" Colocynth,
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